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INTRODUCTION TO JOHN.

A NEW EXPLANATION OF THE DOCTRINE OF LOGOS, OR WORD.

Gospel of John, chap. i., verses 1 to 18.

WE offer to our readers an explanation, which we call a new one, of this celebrated and wonderful proem to John. It is new in the present form; though, in some form, it has always been recognized by many as the true meaning of the passage.

It is the natural explanation. It is the one which any simple reader of good sense, unbiased by comments or by learned expositions, would be likely to arrive at. A sensible boy or girl, twelve years old, could easily see this meaning, and find it wholly satisfactory.

The first thing we notice, in reading the first verse of John, is the peculiar use he gives to the term "Word." We ask, naturally, What does he intend by it?

Now, instead of going to commentators and learned expounders, suppose we go to common sense. What *ought* the term "Word," taken in an abstract sense and applied to God, to mean?

No doubt, John may have had a reference to certain opinions of his day; and we shall see hereafter that he had. But the *main purpose* of his discourse does not and cannot require of us to look now at those opinions. His aim was essentially a universal one. He wrote for all mankind, not for the Gnostics of Asia Minor alone.

What, then, does "Word" naturally mean? and what does the "Word of God" naturally mean?

"Word" means expression, utterance, speech. Man's word is his utterance, and his utterance is his word. In like manner, God's Word is his utterance, and his utterance is his Word.

The usage of the Old Testament confirms this view. In the Old Testament, we read of the eye of God, the ear of God, the arm of God, the hand of God, and the word of God. We have no difficulty in understanding the meaning of these expressions. When we read that "the eye of the Lord is in every place, beholding the evil and the good," we understand by his eye his omniscient knowledge. When we read, "His ear is open to their cry," we know that by this is intended that the Lord listens to prayer. When we read that "his arm brought salvation," we comprehend that this is the power of the Almighty exerted to sustain and bless. When we read that "by the word of the Lord the heavens were made, and all the host of them by the breath of his mouth," we see clearly that this implies the utterance of his will. We do not argue that the eye is a separate person in the Godhead, nor that the arm is a separate person. Nor is there any more reason to think that the "Word" is a separate person than to assert this of the eye, the arm, or the ear.

There are those who explain "Word," or "Logos," to mean reason, or wisdom: there are others who explain it to mean power. It may, doubtless, seem sometimes to

mean reason, and sometimes power. But these are derived and secondary meanings: the primary meaning is *utterance.* Power may be expressed by the Divine Word; reason may be expressed by it: but the Word itself is neither reason nor power, but the utterance or expression of them. As the principal office of human speech is to express a man's thought, it easily happened, by a common figure, that the term came to mean thought, or reason. But the original and primary meaning of Logos, or Word, we repeat, was utterance or expression; and, in the passage before us, the primary meaning is the one which best suits the purpose and aim of the writer.

"In the beginning was the Word, and the Word was with God, and the Word was God."

"In the beginning," says the Book of Genesis, "*God created.* "In the beginning," adds the apostle, *God spoke;* for creation itself was speech. "The Word was with God:" it was nothing separate from him, no emanation from him, no falling-away from him, as the Gnostics were beginning to think. But "the Word was God;" or, rather, "God was the Word." He was utterance; he was revelation. When he created the universe, he at the same time manifested himself. Creation, therefore, was not something outside of God, or God acting on some material foreign from himself: but it was a simple utterance of the Divine Thought; it was the first spoken Word of God. This Word was, therefore, in the beginning with God. Revelation is no new thing, but an old thing, — old as God himself, who is essentially speech.

This is what is intended by the last clause of the first verse. "God was the Word," not "the Word was God" (Θεὸς ἦν ὁ λόγος is the expression). The object of John was, not to prove the Deity of the Word, not that revelation

was divine, but that the Deity was his own revelation. He asserts here, not the Deity of revelation, but the revelation of Deity.

His object, as continually shown, and repeated in the second verse, is to assert that revelation is not something which can exist away from God, but only where God himself is. He teaches the immanence of God in his revelation. This is the intention of the second verse, which asserts that revelation was in the beginning with God, and not away from him; and nothing was made which was not itself speech. By the Word of the Lord the heavens were made; but the heavens themselves have ever since been a Word of the Lord. He said, "Let there be light;" but the light, when it came, came to speak of him. Thus the Word is God speaking, and all things are made by God speaking. So the whole inanimate creation, the things made, were the first revelation of God. The visible universe, the order and beauty of heaven and earth, are a divine speech, — are God speaking.

This was his first Word.

But when God spake again, and uttered his second Word, then "in him," in this divine speech and speaker, "was life." Life is a second Word, because it is an advance in the divine revelations. Life in itself contains light. A living soul has an inward illumination: God is always speaking in it and through it. The soul, our inward life, is also our inward light. "The Life was the light of men." — "It shines in darkness" indeed, — darkened by human sin, darkened by human error. We do not comprehend the light that is within us. We do not see God plainly. The pure in heart see God. If we were pure in heart, we should see God as plainly with the inward eye as we see the universe with the outward eye; and, even as it is, all that we really *know* of God, we know by this

inward faculty, by this inward insight. This, then, is God's second Word, — the life in the soul itself, which is an inner light.

The light within us is "the true light, which lightens every man who comes into the world." This light of God is in every soul. There is enough of it to make men feel after God, trying to find Him who is not far from any one of us; for in him we live and move, and have our being. By this inner light we are enabled to see something of the Eternal Power and Deity manifested in outward creation.

God has, therefore, spoken to the whole race of men twice, — in the outward universe and in their own souls. But "the light shines in darkness." We are not pure enough, truthful enough, generous enough, to see God; for there is an eternal law fixed in the order of nature, that spiritual things are spiritually discerned. Just as things of sense must be discerned through the senses, so things of the spirit must be discerned through the spirit. A man whose outward eyes are blind cannot see the sun, no matter how pure his heart may be: so a man whose heart is not pure cannot see God, no matter how clear his intellect or how clear his bodily senses. Now, it is a matter of fact that men do not see God plainly. They are groping and feeling for him through fifty different religions, fifty different creeds, and who knows how many forms of worship? The Buddhist in Eastern Asia is groping after God with a prayer-mill, turning a winch with his hand. The Brahman feels after God by his sacrifices, his liturgy, his sacred books. The Indian woman, by the river-bank, holds up her hands, and cries, "O thou great Everywhere, save my child!" Some nations find in the sun the best emblems of the Deity. The African has his fetich, — a plant, a stone, a tub, or a stick, — in which he finds something divine.

Thus men look abroad for the God who is within them. Therefore it was necessary to speak again. In his infinite love, he uttered a third Word; and the third Word was Christ. There was nothing sudden or abrupt in the coming of this third Word. As the day comes upon the earth in soft gradations, first a pale light in the east, forerunning the dawn, in which hangs the morning-star like a lamp, light-bearing Phosphoros, — Lucifer, son of the morning; then a redder tinge, a glow of light in the opposite sky; and so wave after wave of light rolls up, extinguishing the stars, till the great sun shoots his first level ray across forest-tops or ocean-waves: so gradual, so well prepared, was the rising of the Sun of Righteousness. All whose faces were turned to the east saw the twilight, saw the morning aurora, long before. Isaiah saw the first gleam of the morning twilight, — saw that the day was coming in which law should change to love, and the inner principle of religion be joy and peace, not duty or fear. Many others saw it, and were called prophets; but their foresight consisted in looking in the right direction. And, just before the Sun rose, came honest, earnest John the Baptist, as a witness of the coming Light, to make men ready to receive it; in his honesty and humility, declaring that he himself was not the Light, but only a witness of it, — declaring that the true Light was already enlightening every man, if he would only see it; that God, who made the world, was always in the world, and yet not known by it; always coming to his own people, yet never received by them; only received by a few here and there, who so became his children, ceasing to be mere servants. Thus there were always a few true children of God, his spiritual children; not outwardly children because descended from Abraham, but inwardly children because born of God's spirit.

Thus God spoke. His first Word was in the beginning, uttered in nature, providence, history; his second Word was uttered in the human soul, giving it inward life and inward light; and his third Word was spoken in Jesus Christ, in the Word which was made flesh, and dwelt among us.

These are the three revelations which God has made, — his three utterances, his three words. So I understand the Apostle John to assert. But is this true? and in what sense is it true?

That God speaks in Nature, that Nature is his Word, this we all agree. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, — even his eternal power and Godhead;" that is, the visible universe, from the first day of its creation, has been a constant revelation to man of an invisible Divine Power behind and within it.

But what does nature show us of God? It shows, —

1. Power. The universe is full of power. We see great forces at work all around us, — some very apparent and terrible forces, which, from their irregular action and destructive effects, produce awe and transient feelings of reverence among all nations. Such is the power of wind in storms and hurricanes; the power of electricity in lightning; of earthquakes, volcanoes, floods. These apparently irregular movements first awaken the human mind to the sense of the divine in nature; because, as they seem not to come by law, they seem to come by will. But, as man reflects, he sees still more power in the regular movements of nature than in those which are abnormal. In the great silent movements of the seasons; the flood of life which sweeps over the earth with each returning spring; the deluge which falls, not suddenly to destroy, but in gentle rains, dews, and snows, softly distributed through the equal

year; in the electric storms which sweep round the world unnoticed, vitalizing the air; in all-pervading heat, keeping every particle on the globe in constant motion, — we see more of power, as we see more of order.

2. Law. Therefore law is the next divine attribute shown to us in nature. Force gives the blow; but law is the arm which wields it. The more that we observe, the more we discover of law. Irregularities become regular; transients disappear; constants multiply; accident is banished from the world; chance is found to have its laws also; and we can calculate by the doctrine of chances how many accidents shall happen, and of what kind, every year. The Divine Will which we thought we saw in lightning and tempest ceases to be Will, and becomes Nature; as we see that lightning and tempest have also their laws.

3. Wisdom. But these laws are not blind; they are full of meaning; they co-operate to certain ends; they combine into a unity of purpose. There is some rein which guides these powerful coursers, so that they draw together, and move toward an end. A single force, working regularly, does not imply intelligence; but, the moment two laws are found co-operating, intelligence is the inevitable inference. But all these laws are working together in the world, — working toward an end; which is progress, or development. Every thing is advancing from death to life, from life to greater life. Unorganized matter is becoming organized; low forms of organization are replaced by higher forms. So history comes in, — first physical history, then human history; the idea of all history being progress, and progress being the change from death to life.

4. Goodness. Progress, therefore, involves a continual creative activity, — a continual addition to the amount of life in the world; God constantly communicating more and more of his own being, which is life. But he who gives

continually as much as others can receive, and who gives not merely what he has, but what he is, must desire to communicate happiness; that is, he is good. Nature, therefore, shows us the goodness of God; and thus we see in nature, first force, or power, then power resolving itself into law, then law proceeding from intellect, next intellect manifesting itself as intending progress, and progress showing goodness. And here I think we have reached the highest point in the revelation of nature. This is what God reveals to us of himself in nature; and this seems to be all.

The second revelation which God makes of himself is in the human soul itself, in which is life; and "in life," says the apostle, "is the light of man." This is what Jesus calls "the light within us." — "If the light within you be darkness, how great is that darkness!" Man's soul was made in the image of God: therefore by knowing himself, so far as he is uncorrupt, he can know God. But what is there in the human soul, of a divine element, which is not in nature? Does the soul teach us only what nature has already taught, or does it teach us something new?

It seems to me that the second Divine Word, the Word spoken in the soul, is not the same revelation of God as the Word spoken in nature; but another Word, and a different one.

The idea which we have of God is a compound idea, and not a simple one. Let me give the idea in a passage from the Vedas, translated by Sir William Jones: "There is one living and true God; everlasting; without body, parts, or passion; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible."

This is pure monotheism. It teaches the simple unity

of God. Whence came this idea of unity to the ancient Hindoo mind? If we set aside revelation, there only remain nature and the soul. Did they derive it from nature? What is there in nature which conveys the idea of simple unity, — of a unit not composed of parts? Every thing which we see in the outward universe is made of parts. Every single thing in nature is, therefore, a complex unit, not a single unit. The imperial sun, lord of the day, fountain of light and heat, pervading space with his beams, making every thing manifest where his beams fall, is the best type in nature of the Deity. But the sun is not a simple unit: it has parts, an upper and lower side, a right and left side, a within and without, a centre and circumference. The only simple unit that we know is the soul itself, — our own personal, individual being, — the simple self within. When we say, "I think," "I feel," "I choose," we mean by this "I" a simple substance, without parts, indivisible, which has neither a right side nor left, an up nor down, neither centre nor circumference. This "I" is a simple invisible substance, with a complex character. It has faculty of thought, of love, of action; but it is the same thing which thinks, feels, and acts. It is not a part of the soul which thinks, and another part which acts; but it is the whole soul which first thinks, and then acts. It is not one part of the soul which sees through the eye, and another part which listens through the ear; but the whole soul looks, and the whole soul listens.

1. The idea of unity, therefore, as applied to God, is taken from the soul itself; for it cannot be found anywhere else. With this idea, taken from our own soul, we go to nature, and find it justified by what we see there. In nature we find a beautifully organized body, but without a soul to it till we find a soul in ourselves, and transfer that soul to nature. The religion of nature is either pantheism or

polytheism: before we become acquainted with the order of nature, *polytheism;* after we become acquainted with it, *pantheism.* The idea of divine personality does not come from nature, but from the human soul.

2. And again: the idea of God *as a Creator* comes from the soul, and not from nature. Nature shows us growth and development, not creation; shows us no pure beginning, but only birth; shows us progress by law, not miraculous commencement. Therefore science, studying nature, avoids the idea of creation, and prefers that of development: it pushes creation away as far as it can. We used to think the world was created six thousand years ago: but science says, "No; there were a hundred thousand years of geological changes before that;" and science proves it by God's rock-scriptures. Science turns over these rocky leaves one after another, deciphers the fossil hieroglyphics, and shows great cycles of time in which development was going on. Well, we admit all this; but still there was a creation before that, — of rocks, metals, gases, fluids, and the germs of organized life. But science, taking breath, says again, "Not so: we will have a little more development first. Before the solid world, there was, for some millions of years, nebulous matter, out of which the earth grew by law, as a plant from its seed." Science has a right to prove this if it can: only we theologians say, "There was a beginning, somewhere, of this development; for every progressive series implies a beginning, and that beginning is creation." And this, science cannot deny.

The idea of creation, not coming from nature, comes from the soul; and it is implied in every act of will, — every free act. Free will is, in man, what creative energy is in God. To create is to originate a new movement, a new series of things: to act freely is to originate

a new series of events. Creation is the same as causation; but the idea of cause is not to be found outside of us, but inside of us, — in our own freedom of will. Thus we see God, as a Creator, by a light reflected from our own souls.

Thus, too, the idea of holiness, or inward purity, is not from outside of us, not from nature, but from the soul. Beauty we see in nature; holiness, in the soul. A God who loves righteousness, and hates iniquity, is the revelation in the soul.

To conclude. We find in nature a manifestation of God, — a Word of God: we find in the soul another Word of God. We shall attempt, next month, to show, —

1. That another Word was necessary.
2. That Christ is this other Word of God.
3. That this is the true doctrine of the Divinity of Jesus.

MISSIONARY LABORS IN CENTRAL ILLINOIS.

The State of Illinois affords a wide and promising field of missionary effort; and everywhere there is an open door to the Liberal preacher, and a generous welcome from the people. It has the largest extent of fertile land, already prepared by the hand of Nature for cultivation, of any State in the Union; and its rapid development in railroads, improved farms, and growing cities and villages, is without a parallel. The growth of the small towns and farming communities is far beyond the progress of schools and churches, and continually invites the teacher and the minister of religion to new fields of labor and usefulness. In most of those places, the first churches that are built are open and free to the use of all denominations; and, where there are no churches, the schoolhouses are used

for worship on the sabbath, and are equally free. At the seats of the counties, the court-houses are also used for religious meetings, when not occupied for the sessions of the court; and there is generally a disposition on the part of all the inhabitants to give a friendly hearing to any respectable minister who appears among them. In some of the old settlements, where particular churches have been long established, there is less of this spirit of religious inquiry and freedom; but a missionary of our faith will meet with no difficulty in traversing the entire State, and in finding almost everywhere liberal-minded people to co-operate with him in procuring a place of meeting, and a congregation of willing and interested hearers.

With these inducements to missionary labor all around me, I have felt an earnest call to give my summer vacations, and all the spare time I can command at other seasons, to this good work. Within the past and present months (July and August), I have visited Jerseyville, Litchfield, Hillsborough, and Shipman, — some of them a second time, — and preached in one instance in a court-house; in another, in a public hall; and, again, in a Methodist Church, freely granted for the purpose. At Jerseyville, we have an excellent Unitarian friend in Dr. Miles, who takes the "Christian Inquirer;" and our Universalist friends cheerfully co-operate with us in our meetings. Of Litchfield I have given some account in a former report. At Hillsborough we have over a dozen families, and a neat and convenient meeting-house owned by them. Several weeks ago, I paid them a pastoral visit; and went again, and preached to them a sabbath, remaining several days, and calling on each family of our faith in the village, and also in the country. Next sabbath, I intend to do the same thing again. When we succeed in having a permanent missionary for the West, we shall be able to

make an arrangement to supply Hillsborough a part of the time. There is not strength enough here to support a settled pastor, and the church has been rented to a new society of Orthodox Congregationalists, with a reservation of eight Sundays for Unitarian worship during the year. Our friends are willing to contribute something towards preaching, and will aid in the support of a missionary, expecting a proportionate number of his visits. I obtained two subscribers to the "Monthly Journal," whose names I send you, and one to the "Christian Inquirer;" and I distributed a package of the "Journals" to the congregation. Some, who were not formerly identified with our society in Hillsborough, now attend our meetings, express sympathy with our views, and offer to contribute towards their dissemination. But there has been a loss, on the whole, since Mr. Huntington's day (the first pastor, who left several years ago); and the revival and future growth of the society can only be gradual in so small a community. We ought not, however, to let this little branch of our vine perish.

Shipman is a small town on the Chicago and Alton Road, growing steadily with the progress of the surrounding country. At present, there is but one church in the place, — the Methodist. There are intelligent people here, some of them originally from New York and New England, who do not belong to this church, but unite in the support of it until there shall be a sufficient population to establish another. On last Saturday morning, I went up on the cars to this place (about thirty miles), not knowing a single person in the village, but having a friend three or four miles in the country. On introducing myself to the postmaster and one of the merchants, I was introduced by them to others, and soon found myself among friends. To these I made a present of copies of the "Monthly Jour-

nal," and proceeded to call on the Methodist minister. By him I was received very cordially; and it was soon arranged that I should occupy the church the next day, in the afternoon, and he would give notice of the meeting to the morning congregation. The physician of the village then took me in his buggy, and carried me out to my country friend Col. J——, where I passed the remainder of the day in wandering over the prairie and among the fields of corn that spread out for miles around.

The next morning, I returned to the village on horseback; passing fields of tasselled corn that stood higher than my head as I sat upon the horse, hanging full of ears, and giving promise of a rich harvest. The osage orange also lined the way, in splendid hedges, untrimmed, and high as a young forest, along a part of the road. Young orchards were planted here and there, and substantial farm-houses dotted the landscape. It was a beautiful sight to behold on a sabbath morn.

On reaching the church, I found the sabbath school in session; and the pastor invited me to address the children. At the close of the address, the school ended, and the services of public worship succeeded. The pastor (Rev. Mr. Waggoner) preached a pungent and practical discourse on the duty of attending public worship, full of good sense, and delivered in a peculiarly off-hand and earnest manner. I felt that such a man must be doing great good in the community; and his spirit was withal so catholic and liberal, that there seemed to be no occasion for religious strife or controversy. I was invited to take part in the devotional exercises; and the hearty "Amens" of some of the brethren testified that there was no lack of sympathy and fellowship for the stranger.

In the afternoon, I preached to a large congregation; gave an outline of Unitarian views in their positive form,

and in the most friendly spirit; avoiding any seeming attack upon the views of others, and setting forth prominently the principle of religious liberty, and the practical and spiritual character of Christianity. At the close of the services, I received expressions of interest and sympathy from many persons, and was cordially invited to their residences, urged to visit the place again, and freely assured of the use of the church when not otherwise occupied. Having thus effected an opening at Shipman, I shall visit the place again. The good to be done is, not to build up a separate Unitarian movement there, — the place is not large enough for that, — but to infuse so friendly and liberal a religious spirit into the community, that it will bring the existing church into a cordial fellowship with Liberal Christianity, without disturbing its present connections. It is my intention to send a set of Channing's Works to the Sunday-school library of this church, which I was assured would be gratefully accepted and read. My friend Col. J—— had previously made a donation, on condition that Channing's Works should be obtained; and thus the condition will be fulfilled. His ill health prevented his being with me at our meeting; and so I made my ride over the prairie-roads and through the cornfields alone. It was a day pleasantly and profitably spent, and gave me far greater satisfaction than a day of idleness by the seaside.

I should be happy to visit these places oftener, and others that I have not yet visited: but we need a prominent missionary in the field, who can come and supply our pulpits while we are thus engaged, and whom we can join also in holding protracted meetings in the neighboring towns; and who can thus, during the year, co-operate with all the ministers in the West. J. G. F.

Alton, Ill., Aug. 20, 1860.

ADDRESS,

Made at Scituate, Sunday, Sept. 16, 1860, at the installation of Rev. W. G. Babcock as Pastor of the Unitarian Society; by Seth Webb, Jun., a member of that society, and in its behalf.

[At the installation of Mr. Babcock, the services were somewhat different from those most usual. They included the following address to the pastor elect by one of the members of the society, and a few words of reply from Mr. Babcock. They also were varied by remarks, expressing sympathy with the occasion, by the ministers of the neighboring churches; and by one lay delegate from Hingham, — Mr. John A. Andrew. Being particularly called upon to speak, he came forward, and made some interesting remarks, especially on the importance of Sunday schools to all Christian societies. Mr. Webb's remarks, which follow, were kindly given to the "Monthly" at the request of its Editor.]

Mr. Babcock, — In accordance with what has sometimes been done on occasions like the present, and in behalf of those who usually assemble here for public worship, I take leave to present to you a book and a list of names.

The book is a copy of the New Testament. I need not say to you that this book is to be the chief bond of union between you and those who have invited you among them. Out of its crystal wells you are to draw for them the waters of life. Its folded leaves contain the biography of a youthful Hero and Martyr, whose life is the one great surprise of history. Dead, by violence, at the age of thirty-three, he yet lived long enough to breathe a strange, sweet perfume through all the records of time; long enough to rise, through the mysterious portals of pain, to the loftiest and sunniest summits of human excellence; and long enough to make his name the load-star, around which clusters whatever is noble and tender, whatever is manly and just, whatever is generous and divine, among the sons of woman and the children of men.

The list of names which I propose to put into your hands is made up of the little group of families and persons who are to form your future flock, and with whom you have just entered into a close and intimate relationship, — the double relationship of preacher and pastor. Many of these whose names you now receive are as yet unknown to you; but their faces will soon become familiar: and, meanwhile, I can only introduce them to you in a body.

It is of these that you are to become the preacher, or religious teacher. To have the willing ear of any people, fifty-two times a year, on themes of vital import to all, is of itself a vast source of influence; and this is rendered all the more interesting where the words fall, not on merely passive recipients, but are subjected, as in every New-England congregation, to the crucible of keen though friendly examination and of enlightened consciences. I think I may venture to say for those who are to listen to you, that our main desire is that this pulpit should continue what I believe it always has been, — a free pulpit. Let the torch of absolute Truth burn for ever on these time-worn altars. Whatever your honest, conscientious, and natural convictions prompt you to speak, that we shall be glad to hear, even though it may sometimes differ from our own conclusions. To whatever errors you find us peculiarly exposed, of these we ask you especially to remind us with vigorous prudence and manly moderation; and, as to all the great evils that afflict humanity, we well know that the trumpet blown from the walls of this Zion will send forth no uncertain sound.

You are also to become our pastor. And here, even in this secluded village, is a field wide enough to satisfy the noblest ambition and the warmest heart. To fill the great offices of sympathy, counsel, and consolation, in the smallest congregation, is a work worthy of the strongest and the

best. It is true that we are here exempt from many of the excitements, and some of the temptations, incident to the tumultuous centres of population. Here, if anywhere, we might hope, from our loop-hole of retreat, "to see the stir of the great Babel, and not feel the crowd." But, ah! the single, solitary, throbbing human heart is itself sometimes a Babel, compared to which London is a silent desert. All the blessings and the ills that flesh is heir to surround us here. Here, as elsewhere, are sickness and pain and want, loneliness and strife and death, the aching and the breaking heart. Between these calamities and their victims you will often be called to stand. And this people will also expect you to mingle in all their supreme events, whether of sorrow or of joy. They will ask you to take part in their festivities, to join them in marriage, and to stand by their open graves.

And, if you have imposed on yourself duties so numerous and varied towards us, we trust not to forget that we also have duties towards you. In every good word and work, I hope that you will receive the hearty co-operation of your parishioners; and if, in the vicissitudes of life, you, in your turn, should be called to taste the cup of sorrow, sickness, or bereavement, I am sure that these who sit around us will not let you stagger on alone, but will be found promptly and actively at your side. Indeed, though I may be mistaken, it seems to me that this people are inclined to become deeply and strongly attached to their pastors. There are those who can correct me if I am wrong in this; but there is one venerable man,* now absent, though still among the living, — the pastor and friend of my own earlier days, as of so many around me, — whose voice, were he here, would respond with emphasis to my

* Rev. Edmund L. Sewall.

opinion. He lived among us for many years as spotless as a star, and we all loved him. We deeply mourned his departure; and we have not yet forgotten him, nor has he forgotten us. He has fixed his dwelling on the heights of the adjoining town, where he can overlook, as he told me, not only his old church, but the homes and doings of a larger portion of his former parishioners. They rejoice this day to remember, that, though all the thunderbolts of disease have smitten his frame, they could not quench his invulnerable spirit, nor crush his unconquerable heart. May God's own angel of Patience hover over him in life, and bear him, when his hour may come, gently and peacefully to his repose!

It may not be amiss to remind each other to-day, that, as this religious society is among the simplest in its rites and forms, so also it is one of the very oldest now in existence in New England. In a new country like America, and in a time and among a people given to change, it is now and then refreshing to look on any institution, however humble, which has withstood the shocks of centuries, and to which the moss of ages clings.

The exact year of the origin of this church is unknown; but it was nearly co-eval with that of Plymouth. It dates back to the era of the living Pilgrims, when the "Mayflower" still sat unrotted on the sea. It is so old, that its third and fourth ministers were the two first Presidents of Harvard College; and Timothy Hatherly, the father and patriarch of this town, was among its parishioners. Since its tranquil life commenced among these scattered farms, what deluges, what earthquakes of change, have swept over the globe, and left *it* unshaken and untouched! It has witnessed the beginning and the end of the three great social convulsions of the modern world, — the English Revolution, the American Revolution, and the French Re-

volution. It was at least a hundred and forty years old when Napoleon was in his cradle. It was venerable when Washington was born, and vigorous when Cromwell died. These reminiscences indicate, that, if your society has a future, it has also a past. If it has hopes, it has also memories and prejudices, and old and dear traditions. "Our fathers worshipped in this mountain;" and this thought deepens and strengthens our desire that their descendants in many generations may delight to gather here.

You notice, sir, that this bare hill looks out upon the open ocean; and the weather-beaten spire above us is one of the surest and most welcome landmarks of the sailor. How many a weary mariner, homeward-bound, has hailed its familiar outlines, descried through storm and mist, with a thrill of joy unutterable! And so may many a bewildered voyager on the sea of life hail this church, under your administrations and those of your successors, as a Pharos of light and hope, set up on the coasts of the last, still haven to which we are all drifting, — that haven, which, at best, we see through a glass darkly, and of which we only know that "there the wicked cease from troubling, and the weary are at rest!"

And now, sir, in the name of this congregation, I publicly recognize you as its minister; and we cordially and cheerfully receive and greet you as our pastor and friend.

AN INQUIRY ABOUT THE WEST.

The following paper has been handed to us by a friend. We publish it as we received it.

"Recent numbers of the 'Monthly Journal' and the 'Inquirer' have contained glowing accounts of the condition and

prospect of Liberal Christianity at the West. Without questioning at all the correctness of the statements contained in those articles, it would, perhaps, be pertinent to inquire how it happens that so many of the already established Liberal churches of that region are without a minister, and that there are church organizations in so few of the leading towns and cities. If the case were as represented, one would expect, that, at least in every town of five thousand inhabitants, there would be a thriving and active church, with a settled minister; and that there would be some organized society in most other towns of two thousand inhabitants.

"The January number of the 'Monthly' contains a list of societies with their ministers. From this, it appears that there are societies with ministers in the following towns: —

Alton, Ill.	Keokuk, Ia.
Austinburg, O.	Lawrence, Kan.
Bloomington, Ill.	Louisville, Ky.
Chicago, Ill. (2d Society).	Meadville, Pa.
Cincinnati, O.	Milwaukie, Wis.
Detroit, Mich.	Quincy, Ill.
Fond du Lac, Wis.	Rockford, Ill.
Geneva, Ill.	St. Louis, Mo.
Kalamazoo, Mich.	St. Paul, Min.

"In all, eighteen societies in the great States of Ohio, Illinois, Michigan, Iowa, Wisconsin, Kentucky, Missouri, Minnesota, and Kansas Territory, containing, all told, a population of fully seven million, if not ten million. There are also, without ministers, societies in Chicago; Cincinnati; Dixon, Ill.; Hillsborough, Ill.; Lockport, Ill.; Madison, Wis.; Marietta, O.; Peoria, Ill.; Toledo, O. Each of these has a population larger than the average of New-England towns, — the smallest numbering two thousand five hundred. Besides these, there have been societies at Evansville, Ind.; Cleveland, O.; and other places which do not now appear in the list. If the facts stated in the 'Journal' and 'Inquirer' are correct, and the West is hungering so for Liberal Christianity, how do you account for this state of things, and for the additional fact of the not infrequent return of ministers therefrom discouraged and disheartened?"

In answer to our correspondent, whose inquiries are certainly very natural and proper, we would suggest the following considerations: —

In the early days of the settlement of the Mississippi Valley, the emigrants to those regions were surprised at its fertility. After clearing a little piece of river-bottom, it would yield them crops of wheat and corn vastly surpassing any thing they had before heard of. They came back to New England, told their wonderful stories, and excited the desire of many others to go out to such a land as that, — "flowing with milk and honey." But many who went out were greatly disappointed. They found it very hard work to clear the land, to cut down the heavy timber, to get out the stumps, to break up the stiff soil. They found themselves without roads, markets, blacksmith-shops, carpenters, grocers, schools, or churches. Their wives longed for the old New-England home. Their children had the fever and ague. They could hire nobody to help them get in their crop, and it rotted on the ground. When they harvested it, they could not sell it: there were no purchasers. Accordingly, many came back "discouraged and disheartened." After many years, whole districts seemed almost deserted. A traveller, who had been hearing these wonderful stories about the fertility of the West, might perhaps have gone out, and looked about him, and returned, and said, "Those stories are all mistakes or gross exaggerations. In travelling through hundreds of miles of country, I counted only *seventeen* farms in good condition. I saw a great many places from which the settlers had gone back, discouraged, to New England. While in every little town in Massachusetts, containing twenty square miles, there are hundreds of farms supporting families, there are whole counties in the West, containing thousands of square miles, with scarcely a farm in

them. Hence it follows, that all which has been told us about the fertility of the West, and the inducements it offers to farmers, are sheer fabrications or excessive exaggerations."

So he might have spoken, and it would have been very natural and proper for him to speak thus. Yet he would have evidently labored under a mistake in drawing this inference. His observations might all have been correct, but his inference from those observations manifestly erroneous.

The answer to his statements would have been very simple: "It takes time and hard work to settle a new country."

Some such answer as this may be given to the inquiries of our friend concerning the religious prospects of the West.

1. We may say, first, that there may be in the West a great and promising field for Liberal Christianity, but that it will not cultivate itself. We must send out laborers to clear it and plough it and plant it, or there will be no crops. The Liberal churches of New England and the East must become missionary churches before they will have flourishing churches in the West. So long as they give to the Unitarian Association only some five or ten thousand dollars annually for all their missionary objects, so long they cannot expect to see the West planted. Men do not convert themselves: they must be converted by others. The Apostle Paul has a little argument, four steps long, as convincing now as it was then:—

(*a*) "How shall they *call* on him in whom they have not believed?"

(*b*) "How shall they *believe* in him of whom they have not heard?"

(*c*) "How shall they *hear*, without a preacher?"

(*d*) "How shall they *preach*, except they be sent?"

When the Unitarians of New England are willing to give us thirty thousand dollars a year with which to send out able and effective missionaries, we will show them better results than we can now; for a good field does not imply that the work is less hard, but that, *with hard work*, the results are greater.

2. We must not only have preachers, but able preachers. Those who might do well in New England to carry on the orderly work of an established parish, will not always do to begin a Western society. A breaking-up plough must be stronger than a garden plough; which last has only to turn over the soil from which all the stumps and stones have been long ago taken out. Men hardened by austere preaching, made sceptical by doubtful creeds, grown indifferent to all religion by seeing it only in uncongenial forms, can hardly be arrested by the soft, gentle, and somewhat monotonous tones of religious administration, which are thought quite the thing in the neighborhood of Boston. Because light ploughs break to pieces in the heavy soil of Western intervals, it does not follow that the soil is poor; and because a man, pretty well adapted for the New-England ministry, fails in another place, it does not follow that the latter place may not contain fine material for a Liberal church.

3. But we must also remark, that men may be converted to Christianity, and may become interested in liberal and rational religion, without becoming interested in church organization.

Here in New England we identify a church-going people and a religious people. We can hardly understand how a man may be a zealous Christian, and not go to church nor support religious institutions. But though there may be a logical connection between the two, and an ethical sequence, there is no essential unity. Men are not so logical

as to carry out at once into practice all the consequences of their theory. Therefore, good seed may be sown, it may germinate, it may root itself, it may spring up into a respectable stalk, bear a few flowers, and yet not fructify the first year, or the first five years, to the full extent we desire. A man who is a doubter may be convinced of the reality of Christianity, an irreligious man may be persuaded of the duty of religion, an indifferent heart may be interested in the love of God, and yet old habits of reluctant church-going, and aversion to all ecclesiastic life, may not be removed. A Western minister and a Western church may therefore be a light illuminating a wide region, a leaven raising a great mass of mind to a higher plane, and yet not a net to catch a great many fishes; not a tree, in which many birds shall build their nests.

In fine, that which commends the West, to those who know it, is something which cannot be tabulated in statistics, nor emphasized by a numerical statement. It is the hunger and thirst after truth which appears in a few souls made all alive by new views of Christianity. It is the sight of the natural working of large doctrines upon souls to which they come as a fresh and vital influence.

EDUCATION OF A CHURCH.

The business and work of a church is to grow; to grow up; to grow up in all things; to grow up in all things into its head, who is Christ. It is a delightful work, than which there can be nothing more cheering. "The most beautiful of lives," says Lord Bacon, "each day to find

one's self somewhat better." Where there is growth, mental and moral, all the evils of life disappear: the grand sense of progress abolishes them all. This destroys the evil of age; for what if the body grows old, since the heart and thought continue young? this, the evil of poverty, since the soul is growing rich, and is able to make others so; this, the evil of sickness, since what is the harm of sickness while health reigns within? this, of solitude, since the mind is compassed about with a cloud of companions; this, of bereavement, since to the open eye of faith they have only gone before, where we are following. A church with an advancing life; deepening its convictions every year; enlarging its knowledge; growing more generous, more affectionate, more full of good works; filled with a deeper humility while it ascends into a loftier piety, like the lofty cedar of Dryden, which —

> "As far upward shoots
> As to the nether heavens it drives its roots," —

such a church would deserve the name adopted of late by a religious society, and might truly call itself a church of "Progressive Friends." Progress with friendship — what more could one desire?

The end being so grand, the question of the means becomes more important.

Let us understand, once for all, that churches, like individuals, are to be regularly educated. They can be educated whichever way we please. Do you wish your church to be benevolent, liberal to all good objects, ready to give, glad to distribute? you can make it so by a regular education. It cannot be done suddenly, nor by a few sermons. But we know a church, only twenty-five years old, which gives away every year, for various benevolent objects, from twenty to fifty thousand dollars. It is a Unitarian

church, and not one of the most wealthy. It has been regularly educated to this grand habit of liberality. And we know other churches, also Unitarian churches, but among the most wealthy, which give to all benevolent objects, in the course of a year, not more than a thousand dollars each. They have been regularly educated to this habit of illiberality. Their ministers, instead of seizing every opportunity to call upon them to give to good objects, take pains to avoid it. For reasons satisfactory, doubtless, to themselves, they protect their parishioners' purses from applications, advising the applicants to go elsewhere; and this is so far from being unusual, that we think half a dozen churches in the denomination might cry out, "Ours is the church intended!"

A church may be educated to silence or to utterance; taught to speak or to refrain. There are churches which have been so well instructed in silence, that, when it has happened that the minister was accidentally absent on Sunday morning, a large congregation has been sent empty away, because there was no one present capable of giving them any words of exhortation. Such a case might occur, we fear, in many of our churches. But if a minister wishes it, and will take sufficient pains, he may, in the course of some years, educate a church to the habit of utterance, so that they can freely talk together, discussing serious questions among themselves, or, if necessary, utter serious and earnest words in the public assembly. It may take some years to bring this about; but it can be done as certainly as children in a school can be taught Latin or Greek.

But how, in such cases as these, is the education of a church accomplished? Not by preaching only, but by practice also. By continually giving for good objects, a habit of benevolence is formed: by a constant practice of social intercourse in a church, a habit of utterance is

formed. All real education includes practice of that which is to be learned; implies a systematically arranged plan or method; and requires perseverance in this course during a period of time. Our churches are not educated, because none of these three conditions are attended to. The teaching is not systematic, but desultory: there is no provision for practising that which is taught, nor is there any perseverance during a period of time in a course of study.

Why will not our young ministers lay out their work before them for some years, — say, take ten years to it? Let them have a regular object, and a regular plan for attaining it; not expecting speedy results, but aiming at thorough results. So can our churches be educated to piety, to an understanding faith, to benevolent action, or to social intercourse.

TWO SERMONS.

My dear Friend, — As I seldom see you now, I think I will send you a slight account of two sermons, which have taken more hold of me than sermons generally do, and which lead directly to much practical *thinking* at least. It will rest with us to extend their effects indefinitely.

Last Sunday, I heard the Rev. Mr. Manning, of the Old South Church, preach at the Music Hall. The very fact of his being there, and of the people being willing to listen to him, was impressive.

Then his power of holding them fixed, and often of stirring them with a lively emotion, was still more so.

His subject was "Law," as seen in the natural world;

harmonious, unchanging, through all forms of matter up to the physical forces of the human being, and on through mind to the spirit.

If all nature is thus made to obey the law, and even the body of a man was used in ancient days for a term in measurements, — the breadth across the outstretched arms to the tip of the fingers of each hand, for instance, signifying the height of the person always, as well as other rules as unerring, — how much more certain is it that God meant the spirit of man to be controlled by law also, and that law of love to be the only principle which never fails us, and which can only be fully revealed by the power of Jesus Christ in the soul!

These were not new thoughts, perhaps, but seemed to come with new conviction from lips which dropped them with such strong sweetness, — all the strength of undying faith in a living Saviour, and the sweetness of a consecrated love. I ought to add, in justice to his wide humanity, that he urged all true reforms as a part of the religious life, and that a *stir* throughout the disciples of Theodore Parker showed that this man of an alien faith was one with them in spirit.

The other sermon which I alluded to was from Dr. Peabody, now settled at Cambridge; and was remarkable for two things. First, that he presented vital truth in a condensed form, so as to offer but two points, which the mind could easily seize and hold. This is a rare virtue in preachers, who are all apt to weaken a good idea by the quantity of illustration, and the twisting it into endless shapes.

The second good thing about the sermon was, that you could do something with it afterwards.

You know, as well as I, how many sermons we have heard in our lives which do not bear using; which sound

very finely, but certainly go out of the other ear before we get into the next week.

Our sermon for *use*, at the Chapel that afternoon, was from the great passage, "The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light."

It is not necessarily a high and holy aim which shall insure success. Well-known instances prove that a man's whole mind may centre in a low object, and will gain his end; as in the pursuit of Jacob Astor for money, and Napoleon for power.

These instances were to show us the certainty of *success;* and then, when we look at the single eye, fixed on heavenly aims, where all the forces of the soul tend in one direction, is it difficult to believe that that being will be full of light?

"But, if thine eye be evil (or double), thy whole body shall be full of darkness."

The evil or double vision is the most universal: one eye looking toward God, the other fixed on earth; the pursuit of selfish ends, with the desire also to have the approval of Heaven. This condition, which belongs to most of us, is one of infinite danger, because of the impossibility of making compromises with God; because of the impossibility of keeping in the light of God, unless our eyes are both turned in its direction. As it is only from God that light comes, the films of earth-born darkness must else gradually close in upon us.

"And, if the light that is in thee be darkness, how great is that darkness!"

I can only in this slight manner touch upon these two points, which seem to embrace so much, — first, to *look* always Godward; and also *to bend all our energies and powers to that end.* Which means, and can mean only, to

work in that direction; to rise every morning with the question, What can I do for God to-day? What sad heart can I cheer? What awful wrong can I strive to exterminate? What blessing from my store can I deny myself, to give to one less blest?

We do a great many things every day. How many of them usually are worthy to be laid as gifts upon the altar of our Lord?

God grant the future may increase the store!

B.

October, 1860.

THIRTY THOUSAND DOLLARS FOR THE AMERICAN UNITARIAN ASSOCIATION.

The New-Bedford Convention was a very practical meeting. It was a very encouraging thing to see the tendency to *work* which has been developed in the denomination. "Give us something to do" was the universal demand. This demand was met by a Report of the Committee appointed by the Convention, who recommended to the churches there represented to raise for the missionary work of the Association the sum of thirty thousand dollars.

Two questions, however, may be asked: First, How shall this amount be raised? Second, What shall be done with it when it is raised?

It is well to look difficulties in the face. Those who recollect the difficulty we have had in former years in raising the Book Fund, may fear that the present effort may prove a failure; and others may naturally ask, What is it for? Supposing the money to be raised, what is to be done with it?

In reply, we offer these suggestions: —

1. Instead of endeavoring to collect the sum of thirty thousand dollars at one time, let us divide it, and collect half of it this year, and the other half next year; or, better still, let us determine to raise fifteen thousand dollars a year for three years. This will show what can be done. What the American Unitarian Association needs is not so much an overflow of money this year, followed by a drought the next, as a good regular income. Let the churches learn to give regularly and punctually. Let them give for missionary objects, not by sudden spasms of generosity, but by a systematic principle of benevolence.

2. Suppose that this sum of fifteen thousand dollars a year be divided among the two hundred and fifty churches of the denomination. The Western churches are already well organized, and give through their own Conference: they can hardly be expected to give for our Association. Suppose that one or two of the rich and liberal churches give a thousand dollars each; ten others, five hundred dollars each; twenty others, two hundred dollars each; fifty others, a hundred dollars each; and one hundred others, only fifty dollars each: this would give us the sum of twenty-one thousand dollars, and leave, nevertheless, some seventy churches to enjoy the luxury of not giving any thing to the fund.

3. Suppose that we thus come into the receipt of fifteen or twenty thousand dollars a year: what shall we do with it? Here are a few suggestions of what we might do immediately.

4. Missionaries. — We might employ at once five able men as missionaries in the Middle, Western, and Southern States; paying each, say, a thousand dollars a year, and five hundred dollars for travelling expenses. We might obtain

the services of some of our good parish ministers, who would get leave of absence for a year from their societies. They might circulate through the West, and collect either societies or Christian unions in every good-sized town.

5. Christian Unions. — In this way, Christian unions might be established all over the country; that is, circles who should unite together for Christian study, worship, and benevolence.

6. Gifts of Books. — We might give to all such "unions" a small library of sermons, tracts, and instructive works, on Liberal Christianity, to read aloud on Sundays. We might furnish them with hymn-books, prayer-books, tracts for distribution, &c.

7. India Mission. — The India Mission might be put on a larger scale, as it ought to be. A colleague might be sent to Mr. Dall, and money appropriated for the payment of his teachers, rent of building, supplies of books, stationery, &c.

These expenditures, taken together, would amount to these sums: —

Five missionaries	$5,000.
Travelling expenses of ditto	2,500.
Books for Christian Unions, say . . .	2,000.
India Mission	5,000.
	$14,500.

Would it not be worth while to expend money in these different ways? Are not our churches ready to undertake this work?

We hope that the Committee appointed at the New-Bedford Convention will immediately issue a circular letter, addressed to all our churches, asking them whether they are willing to contribute to the funds of the Association annually for three years, and then telling how much is

wanted from each church. Churches, like individuals, wish to know how much is expected from them; and we think it would be well to suggest to each church what we hope it will give. Each church might appoint a committee of five to make collections; and the same committee might represent the society at the annual meeting of the Association.

LIES OF BENEVOLENCE.

Perhaps more lies are told from motives of benevolence than from motives of selfishness: people tell lies in order to spare pain, or in order to give pleasure. But love, divorced from truth, is not love: it does harm, and not good, to its object. The friend who lies to me from kindness is not my friend, but my enemy. It is just so with truth divorced from love. The truth, spoken in love, is wholesome; but truth spoken in a bad spirit, a bad temper, a malicious mood, ceases to be truth: it has the effect of a lie.

But very often do people lie from benevolence, out of kindness, in order to spare pain, in order to give pleasure. There is a want of conscience in this course, and it is to be censured. Most often this occurs, when, in helping an individual, we forget the harm we may be doing to a great many individuals. For the sake of one person whom we happen to know, and with whom we sympathize, we injure a great many persons whom we do not see nor know, and with whom, therefore, we have no sympathy. We do a doubtful good to one man, and a certain harm to a great many.

Once I was crossing Pennsylvania in a stage-coach.

We left the town of Bedford about nine, P.M.; and almost immediately the horses ran away. They ran for a mile or more, got out of the road, dragged the stage through stones and over rough places, and at last overturned it with a violence which broke both the wheels and panels. All the passengers were jarred and bruised, but none seriously injured.

It then appeared that the driver was drunk, — too drunk to stand up or to walk. We sent back to Bedford, found another coach and another driver, and went on; the original driver, somewhat sobered by the accident, going also on the box. He wished to be allowed to drive; but some of the passengers, myself included, declared that we would not get into the carriage if he was allowed to touch the reins.

But toward morning, when we stopped at a tavern to change horses, it appeared that most of the passengers had been induced to give the driver a certificate, to the effect that he was not to blame, in their opinion, for the accident. On being asked why they had done this, they replied, that he had besought them earnestly to do so; declaring that he should otherwise be turned away by his employers, and that he had a wife and children depending on his wages for support. Good nature, divorced from truth, had induced the passengers to sign his certificate. But they did not think of the passengers who were to follow us, and be driven by this drunken coachman, and whose limbs and lives they were exposing by their cruel sympathy. And in fact, about three weeks after this time, the newspapers mentioned that a stage was overturned near the same place, and that one of the passengers had his leg broken by the accident.

Churches and congregations often tell lies of benevolence. When they dismiss a minister because he is a poor preacher,

a bad pastor, or generally disagreeable, they are apt to compensate him and lighten his fall by recommending him in the papers as an earnest, able, and devoted man, whose services they are loath to relinquish, but whose health, &c., &c., compels him to withdraw! So much is this the case, that intelligent people know, as soon as they see this kind of recommendation in the "Christian Register" or "Christian Inquirer," that it may mean a quarrel or great dissatisfaction.

Such are some examples of errors proceeding from benevolence. It is benevolence, or seeming benevolence, toward an individual, but often cruelty toward the people in other places to whom a man is sent whom we do not wish ourselves.

LETTER FROM MAINE.

BATH, ME., Oct. 16, 1860.

DEAR SIR, — Having mainly completed my engagement of ten Sundays' missionary work for the Association, in this State, it is proper that I should give you a brief account of my labors. I have spent the whole number of Sundays (one excepted, which I lost because of sickness and hope soon to make up) at Waterville, — a thriving town on the Kennebec, and the seat of a small but flourishing college.

My reasons for confining my time to this field were these: —

I found there an earnest desire for Unitarian preaching; and a good prospect of gathering, at no distant day, a strong, self-sustaining Unitarian society. It was a place in which I had previously resided eleven years; partly as

pastor of a Baptist church, but mostly in another capacity, which yet did not wholly sever my connection with the community as a religious teacher: I could hence take advantage of feelings and partialities which had grown up out of former acquaintance. I had also a wish to save the Association from any outlay on account of my preaching; for I well knew that my friends in Waterville were both able and willing to pay for my preaching among them: indeed, they gave me in advance a distinct assurance to this effect.

The only drawback on these favorable circumstances was the want of a convenient place for holding the Sunday services. The Town Hall could be had for the purpose: and it would have been used, had not a generous invitation come from the pastor of the Universalist Society (Rev. H. C. Leonard) to hold our meetings in their church, and bring what would otherwise have been two congregations into one; Mr. Leonard expecting to find employment, most of the time I should be there, in preaching to other Universalist societies. This invitation was thankfully accepted; and the arrangement, I believe, has proved widely satisfactory to all concerned. But, without speaking for others, it is a pleasure to me to acknowledge my sense of the courtesy shown me by Rev. Mr. Leonard, and which has given me the privilege of addressing a larger auditory than I should otherwise have had. More than half, however, of the congregation thus secured, may be spoken of as either avowedly Unitarian, or as leaning toward Unitarianism; though for the most part worshipping, at other times, with Orthodox societies, — not with the Univeralist Society.

My whole audience often numbered about three hundred persons. As many as thirty heads of families can be counted up, who are anxious to see a Unitarian society

organized in Waterville; and who believe themselves able, if they had a meeting-house of their own, to sustain regular worship. Already the question of building a church has been agitated among them; and a movement for the purpose was at one time set on foot, and promised, for a while, to be successful. A sum, judged to be nearly sufficient for the object, was subscribed; but it was thought that the time for pressing forward the enterprise to completion had not come. But there still prevails the best of feeling on the subject; and all are ready to say, that the undertaking is simply *adjourned*, not *abandoned*. They feel stronger now than ever before.

I am fraternally yours,

D. N. Sheldon.

GANGOOLY IN ENGLAND.

The visit of Gangooly to England has been a great success. He has awakened even more interest there than he did here. Many donations and subscriptions have been given to the India Mission; and we may now rely, we should judge, upon an active co-operation in England in its support.

His addresses at Liverpool, Manchester, London, and Bristol, have been attended by large numbers, who have shown great interest in him and in his work. After one of his speeches at Bristol, £90 were collected, — £60 for the India Mission, and £30 for Gangooly himself.

The English friends have given money to enable Gangooly to travel on the Continent, and to pay his passage home to India. One gentleman, a liberal and wealthy Unitarian, has given £100 to the Mission.

We subjoin a letter and address from Joguth, the latter of which was read at the New-Bedford Convention.

London.

My dear Sir,— I am now in the great city of London, speaking to and interesting the brethren here. I need not tell you all about my moves here: you will have known them from others. But I tell you one thing: that I have had enough to do, — so much so, that I have travelled in the day, and addressed an audience in the evening, for a fortnight; yet there is a great demand for me. It pleases me to see the interest my visit has created here: wherever I have been, the people seemed to wake up.

I leave for the Continent on next Tuesday with an excellent companion, — the Rev. W. James, of Bristol. I hope to see Dr. Miles in Florence, if I get any notice of him. I go to Trieste, and take the Austrian steamboat there for Alexandria; sail from Suez on the 4th of December, by the P. and O.'s screw-steamer "Nubia:" we have engaged a berth, No. 112. By the end of December, I reach home. I think you have sent my things to Calcutta: I shall need them on my arrival there.

Last Thursday, the London Christian brethren held a *soirée* to welcome me; and it was very well attended, and, on the whole, a success. The meeting was so spirited, that, after my speech, a subscription-paper was announced toward the fund of the India Mission, and several subscribed from one to five pounds yearly; and one gentleman — Mr. Bicknell (I don't know that I spell right) — gave a hundred pounds as a donation, and would pay the same yearly. This morning, I occupied Mr. Foster's pulpit. There was a large attendance. I fear it will not be so in the evening, as it rains. The weather is windy and cold.

I write a few lines to the members of the Convention. Please read them to the brethren.

MONDAY MORNING.

We had a nice meeting last night, in spite of rain. The Essex-street Chapel was crowded. J. C. G.

To the members of the Autumnal Convention.

BRETHREN AND SISTERS, — I doubt not but that you will miss my presence in your midst. God only knows how anxiously I wish that your gatherings like this be attended with success, and some practical good be achieved by them. You, as Unitarian Christians, have a *great* work to do, which others could not. As I know more of the world, I find that the people have been driven into Deism and infidelity by the so-called evangelical Christianity. It is our simple, rational views of God and Christ that could bring them to the fold of our Master. Be faithful, dear brethren and sisters, to the precious charge God has given you. Espouse his cause earnestly, in bringing the light of the gospel to those who need it. In England, the brethren were somewhat indifferent to the missionary cause; but now are wide awake, and promise to do more than they ever have done. May such earnestness fill your hearts! May you forget the cold indifference of the past, and be ready to do more for the cause of God and humanity! With great pleasure I heard of your "Western Convention."

Let the clergy preach, occasionally, missionary sermons. I should not wonder if men like Drs. Bellows, Gannett, Farley, Osgood, Rev. Hale, &c., could create a revival of the missionary spirit among you. They are all men of piety and great learning. When I think of these men, I thank God that he has given us such pillars in our church.

In close, let me say, dear friends here assembled in the Christian fellowship, that though I am here on the other side of the ocean in person, "lo! I am with you alway" in my spirit. While I was a stranger among you, your

kindness was great; and, as I go towards India, I feel that I am going away from home. May God bless you abundantly! is the prayer of your brother and Brahmin friend, J. C. GANGOOLY.

THE NEW-BEDFORD CONVENTION.

WE promised our friends, the Committee on the Autumnal Convention, to print their proceedings in our "Journal." We shall be obliged to keep our promise if they insist upon it; but the reports are so full, that they would occupy a whole number of our "Journal." We shall, therefore, hope that they will excuse us, especially as they have already appeared in our two newspapers. At present, at all events, we can only give some of the impressions made on our own mind by this Convention.

1. It was the most *earnest* Convention we have ever attended. There was very little talk for the sake of talking. The speech-makers were silent, the orators were dumb. All who spoke, spoke to some practical and important issue.

2. There was less *self-criticism* than usual. Unitarians cannot, indeed, meet without something of it. To have a fling at one's own denomination is a luxury we cannot wholly dispense with. Still, we were more disposed than we commonly are to ask, "What better thing can we do than to abuse each other for not having done better before?" I did not hear it suggested that we ought to imitate the Orthodox in this thing, or the Methodists in that, or the Swedenborgians in the other.

3. A *missionary spirit* was apparent at the meeting.

There was a strong desire that the denomination should do something to preach the unsearchable riches of a precious gospel.

4. The sermons were specially good. That by Dr. Hedge was said to be one of his noblest efforts: that by Dr. Eliot was touching and impressive in the highest degree.

5. A kind and brotherly spirit pervaded the discussions. There was nothing hard, sharp, or contentious; no attempt to dictate or domineer; no bitter zeal for or against any thing. We came, and staid, and went away as brethren.

For this good time we are indebted to the Committee who arranged the Convention and its debates; and to the people of New Bedford, who showed a sincere interest in the whole proceeding. They were hospitable in their homes by receiving us there; and hospitable in their church to our thoughts, by coming, and hearing what was said. The church was full all the time. We thank them heartily for their Christian sympathy and good-will.

BOOKS RECEIVED

Since our last Notice.

Cottages of the Alps; or, Life and Manners in Switzerland. By the author of "Peasant-life in Germany." New York: Charles Scribner, 124, Grand Street. 1860.

We have here twenty-four very interesting chapters on the scenery, manners, social life, and political condition, of the Swiss. They describe Berne, Uri, Schwytz, Unterwald, Lucerne, Zug, Valais, Vaud, Geneva, Friburg, Neufchatel, Soleure, Zurich, Schaffhausen, Basle, St. Gall, Appenzell, Glarus, Thurgovie, Graubunden, Argovie, Tessino. The book is well worth reading, and contains what is not to be found elsewhere, — not even in Murray.

Historical Pictures Retouched. A Volume of Miscellanies. In Two Parts. Part 1. Studies. Part 2. Fancies. By MRS. DALL, author of "Woman's Right to Labor." Boston: Walker, Wise, & Co., 245, Washington Street. London: Edward S. Whitfield, 178, Strand. 1860.

This is a truly excellent and valuable work, which we can cordially recommend to all. It has many very good sketches of distinguished women, in Italy and elsewhere; also some touching and agreeable pictures of American life. No room here to say more.

Odes of Horace, translated into English Verse; with a Life and Notes. By THEODORE MARTIN. Boston: Ticknor & Fields.

The soul of Horace re-appeared in Pope, and in no other mortal writer of recent days. Boileau had a little of Horace; Wieland had something of him: but Pope had the most. Even Pope had not all. Something of that perfect equipoise, of that absolute self-possession, was wanting to Pope. He was fidgety and nervous, compared with Horace. Horace was more perfectly at home in this world than any other human being we can now recall. He was troubled by nothing, — not even by age, and the approach of death. His "Eheu," at the fugitive years, was not very gloomy. He turned all things to song. In this, Beranger resembled him; and Beranger was, perhaps, nearer Horace than was Boileau: but Beranger wanted something of the breadth and strength and biting keenness of the Roman.

The present translation is the best we have, and is positively charming. It cannot give us Horace: it is Horace without his diamond flashes of speech, his words which cleave the soul of a subject as lightning the oak. It is Horace mixed with Tennyson, tinted with Browning, and shaded off by the atmosphere of modern London literature. But it is still excellent reading; and we heartily thank the publishers for reproducing it.

Brief Biographies. By SAMUEL SMILES, author of "Self-help," and "Life of George Stephenson." With Steel Portraits. Boston: Ticknor & Fields. 1861.

In five hundred and seventeen pages we have thirty-five biographies. They are of such men and women as James

Watt, Robert Stephenson, Dr. Arnold, Hugh Miller, Richard Cobden, Sir Edward Bulwer Lytton, Francis Jeffrey, Ebenezer Elliott, George Borrow, John James Audubon, Lord John Russell, Benjamin D'Israeli, Gladstone, Hawthorne, Carlyle, Sterling, Leigh Hunt, Edgar Poe, Theodore Hook, Dr. Combe, Mrs. Browning, Margaret Fuller, Mrs. Chisholm. The plan seems to be well carried out, and the papers well written. This also would be a good book for school libraries.

Recent Inquiries in Theology. By eminent English Churchmen. Being "Essays and Reviews." Reprinted from the second London edition. Edited, with an Introduction, by Rev. FREDERIC H. HEDGE, D.D. Boston: Walker, Wise, & Co., 245, Washington Street, 1860.

This work has been reprinted by Walker, Wise, & Co., from the second English edition, in very handsome style, as becomes a volume of such importance and such permanent value. It has been called a "significant" work. It is so. But what is its significance? What does it indicate?

It is significant of the present condition and future prospects of theology in the Church of England. A book like this does not merely indicate the opinions of its writers: it shows a current of thought. It is not that there are a few heretics in the Church of England, as in other denominations, who have no influence, to any extent, over the belief of their body; for these writers occupy important positions in their church. One is Chaplain to the Queen and to the Earl of Denbigh; and, what is of more consequence, he is also Head Master of Rugby School: he succeeds to the position and to the influence of Dr. Arnold. Another is the Vice-Principal of St. David's College, Lampeter, — a college in Cardiganshire, Wales, founded by Bishop Burgess for the education of Welsh clergymen. Two others — a still more significant sign — are professors in Oxford itself; teaching their liberal views of Christianity where lately Puseyism reigned supreme, at the very centre of all English scholarship. Several of these writers are also well known for previous works; as, Jowett, Powell, and Rowland Williams. Again: the tone of these essays is tranquil and self-possessed. It is not the rash and headlong charge of a forlorn hope, but the steady march of those conscious that a main army is marching with them. They speak as giving the assured results of long study, not the first-fruits of rapid thinking. The Essays are careful, well-considered statements, which stand, like the articles of a

church, a standard firmly planted in the ground, — a rallying-point for a great body of students. Every thing has been considered, — their own reputation as thinkers, their position in the church, the work to be done, the necessity of its being thoroughly done. There is nothing tentative, nothing provisional, in these positions. They are not feeling the pulse of the religious community to see how much it can bear. They are not making suggestions which may afterward be explained away. Every position is taken distinctly and manfully, with no appearance of anxiety about the result. There is something in such a tone as this which demonstrates, more clearly than any table of statistics, how large a party there is in the church sympathizing with these ideas.

The ideas themselves are also significant, — significant of a change about to take place in the fundamental position of the whole Protestant Church. These ideas have regard to the authority of the Scripture. This book is a *résumé* of the last and best considered positions of the most able thinkers concerning the true place and work of the Bible. They utterly reject the doctrine of a literal and verbal inspiration in all its forms. They go much further, — further than many Unitarian or Universalist teachers would go. They accept the fact of errors in the Old and New Testament, — scientific errors, historic errors, errors of opinion. The Bible ceases with them from being the infallible Book which Protestants have declared it to be. It is not "the *only* source" of Christianity. Christianity comes to us also from the experiences of the soul, and the historic life of Christian communities. There is to them no outward infallibility. The church is not infallible; the Bible is not infallible. Our destiny here is to "know in part," and therefore to believe now what will not be our belief for ever; "for when that which is perfect is come, then that which is in part shall be done away."

It was inevitable that Protestantism, progressive by the law of its being, should rise at last above its old doctrines of an infallible Bible and an inspired letter. It was, perhaps, to be expected that this step should be taken by the Church of England; since this church is not dependent, as other Protestant churches mostly are, upon its creed for its unity. The Church of England has a national life and national traditions flowing into it from behind. It stands on these, not on any creed or articles.

We have not attempted to give any account of the contents of this volume. It cannot be easily analyzed. It is too compact. It is a book well worth being bought and kept by all earnest thinkers on these important questions.

Odd People. Being a Popular Description of Singular Races of Man. By Capt. MAYNE REID, author of the "Desert-home," the "Bush-boys," &c. With Illustrations. Boston: Ticknor & Fields. 1861.

Capt. Reid has the tact of a good writer in knowing how to select from books and life the salient points of interest. He has done so in this book. He has given geography, ethnology, and natural history, in an interesting form. The book reads like a story, but leaves behind a considerable amount of really valuable knowledge. It should be added to all school libraries. The committees who have in charge to select books may notice this suggestion, as we do not make our praise of books cheap by praising every thing.

Reason and the Bible; or, The Truth of Religion. By MILES P. SQUIER, D.D., Prof. of Intellectual and Moral Philosophy, Beloit College. New York: Charles Scribner, 124, Grand Street. 1860.

A well-meaning book, written with some earnestness, but not to be noticed properly in our present limited space.

ACKNOWLEDGMENTS.

1860.			
Sept. 24.	From	a friend in Templeton, for India Mission . . .	$5.00
„ 26.	„	Society in Lexington, as a donation, additional	4.30
„ 30.	„	scattered subscribers to Monthly in September	16.50
„ „	„	sale of Tracts	17.77
Oct. 5.	„	Rev. John Cordner's Society, Montreal, Canada, for Monthly Journals	50.00
„ „	„	Rev. F. W. Holland's Society, Dorchester, for Monthly Journals	24 00
„ „	„	Rev. William G. Scandlin's Society, Grafton, as a donation	21.75
„ 8.	„	Rev. J. A. Swan's Society, Kennebunk, Me., for Monthly Journals	42.00
„ 12.	„	A contribution for the benefit of Rev. Daniel Foster and Rev. John S. Brown, of Kansas, taken at the Autumnal Convention, New Bedford	300.00
„ 17.	„	Enoch Perkins, Esq., Executor of estate of the late Francis Perkins, of Fitchburg, "to be used and appropriated for the sole purpose of educating destitute young men for the Christian ministry"	8,000.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Benjamin H. Bailey	Northborough.
Stephen Barker	Concord, Mass.
Geo. Bradburn	Athol.
Caleb Davis Bradlee	35, Hollis Street, Boston.
Gilbert Cummings	830, Washington Street, Boston.
C. A. Cutter	Cambridge.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Henry J. Hudson	Boston.*
Benjamin Huntoon	Marblehead.
Francis Le Baron	Worcester.
Lyman Maynard	Milford, Mass.
Henry L. Myrick	West Cambridge.
George Osgood	Montague.
D. C. M. Potter	Mattapoisett.
J. Mills Peirce	Cambridge.
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
William H. Savary	Cambridge.
Henry Stone	Cambridge.
Livingston Stone	Cambridgeport.
E. Vitalis Scherb	Boston.*
George W. Stacy	Milford.
Loammi G. Ware	Boston.*
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.